

THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
BY W. WILLIAMS, General Agent:
No. 25 CORNHILL.
To whom all remittances are to be made, and
all communications, relating to the pecuniary con-
dition of the paper, should be addressed.
TERMS.—\$5 00 per annum, payable in ad-
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JACOB A. JACOBSON, SAMUEL PHILLIPS,
JOHN C. MARSH, EDWARD QUINCY,
WILLIAM BARTLEY.
LLOYD GARRISON, Editor.



OUR COUNTRY IS THE WORLD—OUR
COUNTRYMEN ARE ALL MANKIND.
BOSTON, FRIDAY, AUGUST 16, 1844.
WHOLE NO. 710.

AGENTS.
MAINE.—A. Soule, Bath; W. A. Dunn, Hallowell;
D. S. Grandin, Brunswick.
NEW-HAMPSHIRE.—N. P. Rogers, Concord; Wil-
liam Wilbur, Dover; Leonard Chase, Milford.
VERMONT.—John Bennett, Woodstock; Rowland
T. Robinson, North Ferrisburgh.
MASSACHUSETTS.—Moses Emery, West Newbury;
J. L. Lord, Newburyport; Luther Boutwell, Groton;
W. S. Wilder, Fitchburg; J. T. Everett, Princeton;
J. M. Church, Springfield; John Levy, Lowell; Jos-
eph A. Marshall, Dorchester and vicinity; Richard
J. French, Fall River; Isaac French, Nantucket;
E. H. Richards, Hingham; B. P. Rice, Worcester.
W. C. Stone, Watertown; A. B. Bente, Centerville;
Israel Perkins, Lynn; B. Freeman, Brewster; Jo-
seph Brown, Andover; Joseph L. Noyes, Geo-
sema; John Clement, Townsend; George W. Be-
son, Northampton; Alvan W. Wright, Northampton.
RHODE-ISLAND.—Amory Paine, Providence;
Wm. Adams, Pawtucket; Geo. S. Gould, Warwick.
[For a continuation of this list, see the last page,
last column.]
JAS. BROWN YERRINTON, Printer.

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BOSTON:
FRIDAY MORNING, AUGUST 16, 1844.

The New-England A. S. Convention.
In the absence of Mr. Garrison at the annual meeting of the Pennsylvania Anti-Slavery Society, I assure the readers of the Liberator will welcome a report of the last evening of the New-England Anti-Slavery Convention, as a better fulfilment of a promise I write for its columns, than any thing else I could offer.

M. W. C.

PRESENTATION OF THE STANDARD.
Last Evening of the New-England Anti-Slavery Convention, 1844.

[REPORTED FOR THE LIBERATOR.]

At 8 o'clock, Mr. Walcott entered the Marlborough chapel where the Convention was in session, and

cended the platform with the banner in his hand, which he had designed and executed for the New England Convention. It bore, in a red field, an eagle preying upon a fettered and prostrate slave, illustrating

of American liberty, while the reverse, in gold lettering, ran thus: 'Immediate and Unconditional Emancipation'—American Anti-Slavery Society—formed Dec. 1, 1833. This banner was presented May 31st, 1841.

Mr. CHARLES C. BURLEIGH took the Standard from the artist, and advanced towards Mr. Garrison, speaking

In the name of the New-England Convention
present this banner to the President of the American

Anti-Slavery Society; because we believe that the
battalion of the sacramental host of God's elect, is one
that no obstacle can check, that no temptations can
overcome, that no fetters can bind; and because

would also thus testify our conviction, that no hand
worthier to bear such a token of high esteem and de-
trust in its behalf, than the hand that first unfurled
the standard of immediate and universal freedom

our own land, and which still carries it onward through the hottest of the conflict, step by step, and ever higher and higher, till it announces to the world that from

men can have no union with slaveholders. (A
plause.) The contemplation of it should ever imp
us onward, and may that God who is ever with t
true and the just, strengthen us to follow it to the la

Our confidence in the American Anti-Slavery Society is great, because we know that the weapons

...which are destined to achieve the victories of humanity, and to which the word of God is pledged, they surely shall prevail! (Applause.) These w

spons have been already announced to the world in the
declaration of its sentiments put forth by this Society
at its formation. They forbid the doing of evil that
good may come. They lead us to reject, and to enter

the oppressed to reject bloodshed and violence for deliverance from bondage. They are not the marshaling in arms, the hostile array, the mortal encounter

but only such as the opposition of moral purity
moral corruption; the destruction of error by the
tenacy of truth, the overthrow of prejudice by the pos
er of love, and the abolition of slavery by the spirit

We rejoice to have this opportunity to present
WM. LLOYD GARRISON, as the President and representative of the American Society for the Abolition of Slavery.

representative of the American Society, formed on his nomination and in consequence of his labors, this token of confidence in him and in it. Both have been faithful to the highest principle of immediate emancipation.

without compensation or expatriation. The American Anti-Slavery Society has remained true under every form of temptation and every shock of hostility. Still, as at the beginning, its voice is heard, proclaiming

ing the guilt of the nation, and declaring in tones that are heard above all the din of conflicting parties, that our constitutional relation to slavery is criminal and that

bind ourselves anew to go forward with it, in entire confidence in the overruling justice of God, and with our feet planted upon the Declaration of Independence

and the truths of divine revelation as the everlasting rock. *We* may be defeated, but our *principles* never. Come what may to us, our persons, our interests, our reputations, truth, justice, reason, humanity must be maintained.

Mr. GARRISON could not for some moments reply, enthusiastic and continued were the cheers that greeted him.

As President of the American Society, and in behalf of its Executive Committee, members and friends, return most cordial thanks for the generous and

return most cordial thanks for the appropriate water-word with which the New-England Convention emblazoned this token of its confidence entrusted our guardianship. Eighteen hundred years ago, t

sentiments were first promulgated of which this banner is but a repetition. If it were a banner to be carried to the field of mortal strife, it would not be a banner for us, who, in joining the American Society, avo-

ed our principle, that in our advocacy of humani-
there should be no blood shed except the blood
martyrdom. It is the distinctive feature of our ente-

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worthier to bear such a token of high esteem and de-
trust in its behalf, than the hand that first unfurled
the flag of Freedom, and inspired Freedom

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the oppressed to reject bloodshed and violence for deliverance from bondage. They are not the marshaling in arms, the hostile array, the mortal encounter

representative of the American Society, formed on his nomination and in consequence of his labors, this token of confidence in him and in it. Both have been faithful to the highest principle of immediate emancipation.

of danger, and must be broken up: and we therefore bind ourselves anew to go forward with it, in entire confidence in the overruling justice of God, and with our feet planted upon the Declaration of Independence.

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there should be no blood shed except the blood
martyrdom. It is the distinctive feature of our ente-

We bear the name of this continent as significant the place of our associate origin: not of the scope of our associate action. We bind up our mortal destiny with those of the slaves,—not alone because they

but the whole earth in proportion as they shall prevail. The principles of right and justice, of truth and freedom are eternal in their nature, and infinite

world appreciate the nature of that freedom while it holds one sixth part of the nation in chains, and clearly will the world soon perceive the guilt of remaining a party to the political conspiracy that crushes them.

highly appreciated not only by every friend of the Society, but by every friend of human freedom, near and far. Who that feels deeply and looks far, but mu-

cept to die an ignominious death, yet the cry will rise still stronger against us now that we have as a body seceded from the Union. But is it really too much for

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'No Union with Slaveholders'—how it works.
Presentation of a Banner.

FRANK GARRISON.

Knowing that it would be of interest to you, and hoping that it might be of some slight service to the cause, I send you a few lines relative to the feeling and interest that prevail in this town and vicinity, at the present time. Since the position 'No Union with Slaveholders' has been taken by the Am. Society and the N. E. Convention, new life and vigor has manifested itself in the anti-slavery ranks; and a resolution to give the cause the aid of a new and powerful ally seems to be forming to carry anti-slavery into practice, at all hazards. And although this new position has been made by some, who have been wavering and halting between their love of sect and their love for humanity, a pretense to shelter their feet from the anti-slavery ranks; yet we do not feel weakened or disheartened thereby, for our trust is not in numbers, but in the justice of our cause and the multifariousness of the positions on which we stand. Quite a number of persons, who have stood aloof from our enterprises, and in some cases been bitter opponents, have recently joined us with a hearty good-will, and give promise of becoming efficient laborers in the anti-slavery cause. Our annual county meeting, held in Hanson, which has been reported in the Liberator, was very fully attended, and exceeded, in the harmony of feeling which prevailed, and the object of which it has produced on this community, any meeting I ever attended in the Old Colony. The address of Mr. Phillips, on that occasion, I need not tell you was excellent. His appeal in behalf of separation from a slaveholding government was unanswerable and conclusive; and I have yet to meet the person at that large assembly who has the courage to convert a single position he advanced. The influence of that meeting is felt, and is perceptible all around us.

An association of devoted and sacrificing women of this town and vicinity, are laboring with their hands to swell the contributions to the anti-slavery Fair, and their present zeal and activity promise much to that end.

Herewith I send you the remarks of Miss Elizabeth D. Dwyer, who presented the Banner procured for the Bazaar celebration of the first of August, and Mr. Robert L. Killam, a clergyman of the Universalist order, who has recently entered our ranks, who received the same, which you are at liberty to insert in the Liberator, if you think best.

Yours for the cause,
EDWARD Y. PERRY.

Hanson, July 30, 1844.

ADDRESS OF MISS E. E. DWYER,
ON PRESENTING THE BANNER.

MR. KILLAM—It has fallen to my lot to present, through you, to the friends of immediate emancipation in the town of Hanson, this Banner. I enter upon this duty with pleasure; not only on account of the beauty and appropriateness of the Banner—not only on account of the justice and purity of our cause, but it gives me pleasure to stand here on your own ground. I have not been accustomed to see your countenance with those who assemble to plead the cause of the enslaved; and although you are almost a stranger to me, yet your reputation for integrity of purpose, zeal and efficiency in any cause you espouse, warrant me in hailing you as a valuable accession to the anti-slavery ranks. Allow me, then, Sir, in the name of the anti-slavery cause, to give you a hearty and cordial welcome to this platform.

We are engaged in a struggle for the emancipation of nearly three millions in our own land, who are enslaved. In this struggle we need your assistance. We need the help of your experience; we need the influence of your name, your talents, and your gray hairs. Shall we not have them? We are engaged in a revolution, which is destined to be productive of results that in which the patriots of '76 poured out their blood and treasure. That revolution was written in blood—our peaceable and kind. That revolution ended in slavery—ours, with the blessing of God, shall end in liberty. Is it any less a revolution because it does not break on the ear like an earthquake or an avalanche, spreading death and destruction through the land? Those revolutions are the mightiest in their results, which are seated in the sense of a nation, and which, by the application of truth and love, raise up that nation's standard of right until it throws off the wrong.

In aid of such a revolution as this, I present you a Standard. In that bird, you will recognize the American Eagle. It is a bird of prey—fit emblem of the American people. But this is far the noblest of all. It disdains the menial food of other eagles, and feeds itself with human flesh. For nearly seven long years this bird has been preying on the victims of the American people, who love to have it so. Is that time this monster should be struck down?—that it should no longer strike its talons into the quivering flesh of the bondman? Then, Sir, take this banner, and hold it up to the gaze of this nation and the world, that for once they may look on a true picture of their boasted liberty.

This device is no fancy sketch of imaginary wrong. It is a true picture of the hypocrisy and hollow-heartedness of the American Union. There are its three great instrumentalities—the Eagle, the Bayonet, and the Bloodhound,—by which it is enabled to crush the millions, and will continue to do so, so long as the unholy compact is sustained.

Consider and warriors have marched to the cannon's mouth, and boldly met the charge of bearded men, led on by gorgeous banners, presented by fair knights and Squires, in days of chivalry, have entered the lists, and rushed impetuously to mortal combat, on shield and spear, to win from some fair lady laurel wreath, or the simple praise of 'Good and brave lance.'

But it is not to deeds like these I invite. I ask of you deeds of noble daring; and as a staff of accomplishment I present you this Standard; and with it, the weapon you are to use—the sword of truth. Use it faithfully, and the enemy falls. And are your step will lose its elasticity, or your eye its lustre, may there come an American year of Jubilee, like unto that we are soon to celebrate, when there shall not be a slave throughout all the land.

REPLY OF REV. R. L. KILLAM.

MISS DWYER—In behalf of the Anti-Slavery Society of Hanson, and of the friends of humanity, I receive from your hand this elegant Banner; around which we pledge ourselves to meet, and mingle in the right community which is rising in the midst of our country, between freedom and slavery, justice and injustice, truth and falsehood.

I receive this Banner as the ensign of an unholy and bloody warfare, leading to mortal combat and deadly strife; but I receive it as the Banner of truth, purity, and love; and wherever it shall lead the way, pointed by the light of these principles, we shall fearlessly follow, unswayed by the frowns and anathemas of enemies, or the jeers of friends.

Against every human device, power or principle which are antagonistic to the inalienable rights, civil and religious freedom of universal man, we have waged an exterminating war, and this beautiful Banner, that waves to the breeze of heaven, shall ever remind us of our duty to God and humanity. It shall remind us, that the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds of the adversary of human rights and freedom.

In the terrible conflict in which we are mutually engaged, we shall make no compromise with the enemy, nor shall we ever yield any thing on the score of expediency. We shall assert no terms but such as shall secure to all men, justice and liberty divine. We shall never use this Banner while there is an arm to bear it, until victory is won, and oppression and slavery are banished from the earth.

Such, then, in behalf of every true-hearted abolitionist, are the terms on which I receive this Banner; and every one who gathers around it should remember, that his term of enlistment is during the war.

The final result of the principles we cherish over every element of opposition, will be glorious. Truth is mighty, and must prevail, and freedom, which is the natural birthright of man, shall gain a triumphant victory over all opposition, and then shall slavery bow its dejected head in the dust, to rise no more forever—and Freedom's hand shall crown the victor's head with a wreath of endless glory.

When we first unfold this Banner to the free air of heaven, on the glorious First of August, the anniversary of West India Emancipation, our hearts shall rejoice in the liberation of eight hundred thousand of our race from oppression and slavery. And while address will mingle with our joy, that in our own land three millions of our citizens are still in bondage, hope shall cheer us onward and upward in the holy cause of universal emancipation.

And when we look to our Banner, our fears, and doubts, and misgivings will be flung to the four winds of heaven, as unworthy to be cherished for a moment in a cause so holy as that in which we are engaged.

Let those doubt of success in the cause of emancipation, who resort to the ballot-box, and to brute force, and who catch at the straws which float on the sea of political corruption; but we who have God, and truth, and justice on our side, should never doubt.

With our hope in God for humanity, we will also cherish a living faith that the day of redemption for the oppressed in our own country is not distant, when around the spotless banner of truth and purity, we shall gather ourselves, to offer upon the altar of freedom our mingled praises of joy and gladness.

I tender to you, madam, and through you to the Ladies of Hanson, our congratulations on the favorable prospects which the onward march of abolition principles present. We also thank you for your cooperation in the work in which we are laboring. Your truth shall sustain us in the hour of darkness, and your smiles shall cheer us onward in the path of duty.

Letter from Henry C. Wright.

GNAEFENGREN, Silesia, Austria, }
May 23, 1844. }

DEAR GARRISON:

I have been here now over four months, taking the water cure; and, so far as inflammation and disease on my lungs and speaking organs are concerned, I am certainly conscious of a great change for the better. All danger of permanent disease seems entirely removed. I cannot tell how it will effect me when I get back to the damp, sooty, murky atmosphere of England and Scotland; but I shall leave here the first of July, and go back there, and commence lecturing in the fall. I have passed through a tedious process here—a weary, though not a very painful one. It is infinitely better than taking medicine. There are about 400 guests here now, come to take the cure, from fifteen different nations. We are a singular collection. Prussia is certainly a wonderful man;—about 40 years old—a little over perhaps—a peasant, who has never in all his life read a book on medical science. He has little or no book learning; but he has studied in that book which is written by the finger of God. He knows the economy of animal life, especially of human life. He rejects at once all the common ways of finding out diseases, and how to apply remedies. He never feels the pulse, or looks at the tongue—never bleeds, never vomits, never purges—unless cold water and cold air produce these results. He judges by the appearance of the skin, and applies the remedy accordingly. He uses but one agent—i. e. WATER, variously applied, internally and externally, to produce all the results at which he aims;—not constant living in the cold air, and breathing it pure and fresh, and exposing the surface of the body as much to the action of the cold air as decency and comfort will allow. Every day here is witness to the entire cure of the most distressing diseases of the skin, and of chronic diseases. As to fevers, colds, scurvy, measles, whooping-cough, croup, dyspepsia, and like complaints, nothing is thought of them here—for all feel that a cure and certain remedy is at hand. One must be very unreasonable indeed, not to have confidence in a remedy, which he sees daily to be so efficacious. There is no mystery in it. There can be no deception. All is above-board. Each patient sees and watches the progress and effects of the cure in each and every other. Men of all professions, and of the highest order of intellect, are here and in the saloons—where about 200 guests meet three times a day, at meals, and in the walks. The symptoms of each are made known and talked over by the others, and the various modes of applying cold water are canvassed thoroughly, and the effects of each application thoroughly gone into. Prussia sits at the head of the table, at each meal, and there is consulted by the saloon guests. Our diet is simple, but abundant. Prussia does not pretend that water is a universal specific; that it will cure all diseases. Since I have been here, several poor, miserable looking objects, all eaten up with disease and mercury, have been sent away as incapable of being reached by cold water, or any thing else; and it was like pronouncing their doom—long after trying every thing else, and completely exhausting the powers of life by taking purges, and rendering them incapable of rallying again, they come here as a last resort. Prussia acts on the principle that health is the law of life, and disease the exception; and that when any morbid matter gets into the system, the only way is, to assist its vital energies to throw it off, and that by means which shall not leave in the system an enemy to life more deadly than that which is cast out. He says mineral poisons, of every kind, are worse for the system, and far more difficult to get out of it, than any morbid matter that is expelled by them; but that the application of cold water, in various ways, to the surface of the whole body, and its internal application by drinking, and the free circulation of pure cold air around the body, and the out-door exercise, absolutely necessary as a part of the cure, strengthens the whole system, and throws out the disease, and leaves no enemy behind; and I believe he is right.

You would be amazed to see people come here, half dead with dyspepsia and indigestion, and find themselves, after a few days, freed from all troubles and amazed at themselves that it is so; but then, they must stay here a long time, often a year or more, to get the tone and energies of the stomach perfectly restored.

If I had a family of small children, I would certainly get the means in my house to use the simplest forms of the water cure. In ordinary cases, any father, or mother, or nurse, might easily learn to apply the technique, the *carne*, the *unwicking*, the *sitz* bath, (technical words in the water cure—meaning the *wet sheet*, the *cold bath*, the *wet bandage*, and the *sitting bath*.) Colds, fevers, croup, humors of various kinds, all the diseases that arise from colds—are perfectly easy to manage. No person need be afflicted long by a fever of any kind, if he can get at cold water, and the means to apply it. He will caution any man, to beware how he applies cold water in some ways, without knowledge. This water cure may be overdone; then we to the overdoer! He had better be crucified by mercury.

The doctors have rallied to the rescue of their right to poison and kill under the sanction of a diploma—doctors are licensed by governments to kill by poison, as soldiers and hangmen are by the sword, and gun, and gibbet. They procure the arrest and trial of Prussia by the government of Austria. He was acquitted. They then procure the appointment of a committee by the government, to come and examine into his system. That committee also acquitted him. The charge of the doctors was, that he used other means, besides water—*medicines* of some kind; but

the government honorably acquitted him of the charge, and several members of the government have been here with their families to be cured, and they have been cured. Now the doctors, to save their nation (profession) from being taken away by Prussia, raise the cry of *Quack*, *Peasant*, *Boor*, *Preposterous*, *Charlatan*, &c., and try to set the people against him. And they have succeeded in setting the surrounding peasantry against him. The real motive of their dislike is *envy*, to see a fellow peasant become, in wealth and reputation, so much above them. Yet Prussia maintains the simplicity, the daring, energetic, fearless, plain, humble peasant, amid all the honors that have descended and are descending upon him. He makes no pretension. He is a man to be loved and admired; and when the names of Hypocrites, Galens, and all who have figured in the medical profession—the art of poisoning, according to rule—have passed into oblivion, the name of Prussia will be cherished by millions as a benefactor of his race.

Only wish somebody that understood the system—that had studied here for years under Prussia, could set up a water cure establishment among the White Hills of New-Hampshire, or the Green Mountains of Vermont. The length and severity of the winters there, so far from being a hindrance to the cure, would be the best argument in its favor—for it is in the clear, cold, frosty weather that the cure takes most effect.

But I won't fill up my letter about this water cure. I will only add, that nearly ten thousand persons, of all manner of skin and chronic diseases, have been at Gnaefengren, under Prussia, during the last few years, and out of them all, I do not believe one could be found, who does not possess the same horror of the mineral poisons. These guests have been from fifteen different nations. The doctors cannot enjoin these guests out of their experience. What they could not get from doctors, they obtained from the water cure; and that cold water which is life to every body else, will surely be death to the doctors. It will take ages for the water cure to unseat the doctors from their throne of poison and blood; but it will do it, as sure as truth is destined to triumph over falsehood, and good over evil. The medical profession would cease to exist, if there were no disease; therefore, it is the interests of the profession to have disease, so it is the interests of the lawyer's profession, that men should quarrel, and of the soldier's, that they should be killed. Imagine a doctor to settle in a place, to open an office in a village where no body is sick. He sits in his office, waiting for some body to call. No body calls—no body is sick. Here he sits, poor man! longing to have a call—bread and butter come short. He prays for a call—i. e. that some body may be sick. He'd rather call it wishing and praying for a call; but the meaning is, he prays that some body may need his services—i. e. to be sick. But let it go. Much might be said about the doctor's very natural prayer for a call—as such as might have been said for the prayer of a poor, starving little boy in Wigan, England, when I was there. His parents could get nothing but bread for him. In his morning prayer, he said—'Give us this day our daily bread—AND SOME MOLASSES TO IT.'

Amid these Silesian mountains, we have great talks about American slavery. It comes up in a thousand ways. Hardly a day passes in the saloon, at dinner or supper, in which some question is not raised about the state of society, the institutions and physical resources of America; and begin where it will, it always ends in American slavery—in immediate abolition—in the movement of the abolitionists, and often in yourself, as the prime mover in the enterprise for humanity.

Enquiries after you, have been made by Russians, Poles, Hungarians, Prussians, Austrians, Frenchmen, and Italians. I just give you your due—no more as I think. I tell them there are many gathered around you, equally determined and qualified devoted to the redemption of mankind from all human bondage—to the overthrow of God in heaven, and the abolition of slavery on earth. God speed you and them in the mighty work, and enable you all to hold on to your way, amid the whirl of revolution, undaunted, firm to God, and firm to humanity! 'Fear not, for God is with thee: he doth not diminish for thee, and he will uphold thee by the right arm of his power, and nothing formed against thee and the cause of anti-slavery shall prosper.'

But these Europeans—Oh, dear Garrison, they know not the first elements of human freedom. I find it nearly impossible to make them understand how it is possible for people to live without some God-ordained powers that be (as these terrific monsters, these despotic, are called), some kind of government, or paternal human government to plunder and murder them. They have no idea that human beings can be trained to take care of themselves. All the social, civil, literary, and religious institutions of Europe have this for their aim, to teach the people *how to be taken care of*—and never dare to teach them, that they can take care of themselves. Their self-elected, self-constituted, birthright care-takers, under the names of kings, queens, rulers, magistrates, &c. seem to make it their great object to take care of the people, but they are not taught how to take care of themselves. These self-appointed care-takers have around them myriads of hired assassins, whom the people are obliged to pay, to butcher the people if they attempt to take care of themselves, and to manage their own affairs.

I have had an opportunity to learn much of the institutions, religions, and politics of Austria, Prussia, and Russia; and one thing is certain, that is the universal feeling in Europe, on the continent, and in England, that *human beings are made for INDEPENDENCE*, and not institutions for *HUMAN BEINGS*. Fierce and prolonged have been our discussions and excitements in the saloon on this matter. My watchword is, down with every religious and political institution under heaven that requires the sacrifice of one human being to support it. They point tauntingly to the United States, and say, 'Go home and pluck the beam out of your own eye.' I tell them, I have rooted out of my heart every vestige of patriotism, and that the world is my country; and that if there be a hole in my coat, that will not prove that there is no hole in their coats.

It is the public sentiment of Europe, and indeed of the world, that the people are mere appendages to sceptres, crowns and thrones—and not that sceptres, crowns and thrones are appendages to human beings, and are no further right or necessary, than as they contribute to the physical, intellectual, moral, and spiritual welfare of human beings. These hoary, blood-polluted despots, are firmly seated; but God is against them, and they must all fall before the potency of Christianity. That slaveholding republic is indeed a hissing and a by-word among these despots; but I renounce my nationality, and meet them on the high and heaven-erected platform of HUMAN BROTHERHOOD—and there no one pretends to controvert my positions. They call me an infidel, an atheist, and do really think I am a wild Indian from the wild woods of America! I tell them I am an uneducated, savage man, if to be civilized I must bow down my soul to wealth, titles, stations, or to any created being—that I am an infidel, if to breathe with all my soul, that religion which erects gibbets, maintains armies and navies, forces chains for the bodies or souls of men, gives to man power of life and death over his fellow men, and subjects man or woman to the dominion of any power beneath the throne of God—and that I am an atheist, if to scorn and abhor the slaveholding, war-making, man-inflicting God, of what is falsely called Christendom, be atheism. The being worshipped by slaveholding and war-making, man-stealing, and man-killing England and America, is a demon of blood; and I would as soon bow to Moloch as to him. But to Christ and to Christianity, my soul cleaves with tenfold energy and delight. To the Christian God, my whole soul delights to do homage; for He is a God of love. He is love. But the demon that heads the armies and navies, and presides

over the criminal codes, and courts, and jails, and galleys, and battles, and sects, and governments, of what is falsely called Christendom, my soul abhors. Down with him from his throne of blood. War to the death against him, say I. His worshippers, now so numerous, headed by their priests, D. D.'s, Bishops, Cardinals, Popes, &c., may dance and sport around him—crying out, as did Cheever and all the advocates of hanging, of war and slavery—'Great is the God of the gallows, the dungeon, the chain, the whip, the bloodhound, the slave auction, the pistol, the dagger, the sword, the cannon and bombshell'—but that god must fall before the Almighty Father of mankind—the God of Christianity, Human Love and Human Brotherhood.

June 14, 1844.—I have just received news of the Philadelphia riot. But I cannot say one word about it now. How has the city of brotherly love become the city of blood! Murder stalks over her streets! Snow is still on the mountains all around us at the south. There is a great insurrection in Prussia, not far from this.

Prussia has pronounced me *curd*, and says I can leave when I please. I shall leave in three weeks and return through the Tyrol, Switzerland and Paris to London. Farewell! HENRY C. WRIGHT.

O'Connell and Garrison.

MUSWELL HILL, ENGLAND, }
June 18, 1844. }

DEAR SIR:

O'Connell, you will see by the newspapers that will reach your country ere this letter, has been sentenced to twelve months imprisonment, in a fine of £2000, and to give security for seven years in £10,000 to keep the peace.

This monstrous sentence will, with his power over the people, do more to consolidate that power, and, if his life is spared, to enable him to carry his objects, than an acquittal would. He has power over the people, ignorant and impulsive as they are, to keep them from violating the peace.

The power of our oligarchical government hitherto has been exerted through bullets, the sword, and the gibbet. When, by bad and oppressive government, they have excited general discontent, then they have by secret service money, which is annually voted, and by spies, incited outbreaks, and enabled them, under the forms of law, to use their 900,000 soldiers with bullets and bayonets to slaughter many, and disperse the whole; and that done, they selected their remaining victims, and by the slow process of the law tried and hanged them in terror, so as occasion seemed to them to render necessary and politic.

O'Connell has defeated this course of policy. It was intended to have been played over again in Ireland, to suppress the cry of *repeal*, as it has been repeatedly by former governments, to suppress other aspirations for good government, and especially lately, i. e. in and since 1798 and the 'Union,' as it has been called.

O'Connell's promptitude in preventing the people from attacking the soldiers, on a recent occasion, deprived their masters of a pretence for shooting them, suspending the Habeas Corpus act, and declaring martial law in Ireland, and thus drove the government to attack the Leader; and as they could not destroy the body—the people—they seek to deprive them of their head and adviser.

The middle classes are mostly quiescent, so far as effective action goes; their position is just sufficiently above want to make them dependant, and they are accessible to those influences which the government, through its pleasure and the quiescence, can always bring to bear upon tradesmen and those classes who depend upon trade for their support. They are in fear of poverty, and have not the independence of the poor, such as it is, as regards the expression of opinion. Hence you find, in all countries, that men like O'Connell, who lead the masses, are first powerful with the poor, who have only their voice to give. They can give, and are usually ready to give, acts of violence, if incited towards them; but it is one great sign of improvement among us, that nearly all our popular leaders discontinue that mode of agitation. They have seen not only its inutility, but its mischief, and I may add, its wickedness.

The influence of the priests adds to O'Connell's power, for as to dogma and creed—I purposely omit the word religion here—the priests are with him, and he is with the priests; hence he is well fitted to guide this people to emancipation from their present position, politically viewed, and I hold it to be supported, for we must give men rights before they can become worthy of them; and political freedom will lead on to religious and moral freedom. The sentence is most wicked and unjustifiable. The Judge, in passing the sentence, is thus reported.

It is palpably monstrous in a Judge who felt himself compelled to admit that the principal conspirator, so called, intended to carry his measures without any *infraction of the public peace*, that he had this intention *frankly in his mind*, that it was the *great influence of the great authority that he possessed that enabled him to preserve the peace unbroken*, and yet that this same Judge should sentence that man to find security to keep the peace for seven years, which is in effect sentencing him to imprisonment for eight years, unless he can find men who will incur this serious risk to the extent of £10,000. I say serious risk, because under a government so acting, he, who is admitted had not broken the peace, and who, on the contrary, is complimented on his intention not to break the peace, is nevertheless convicted—how, then, can his friends feel confidence that he shall not be again convicted, although innocent of having conspired to break it?

What security can his bail have in such a case that their 10,000 pounds will not be called for—that their friend who has thus been declared by the Judge who sentences him, to be guilty of any intention to break the peace, or of having broken it, shall not be a second time convicted of having broken it? Tellerdand would have said of this governmental act, 'It is worse than a crime—it is folly.' You see the Irish Judge was not out of the Tellerdand school—for in his address and sentence injudicious and folly are united.

When Rochester said of Charles II. that 'he never said a foolish thing, and never did a wise one,' he defended himself by saying, that 'his sayings were his own, but his acts were his ministers'.

Judge Burton, if called upon to defend himself, might probably say with truth, that both the act and the speech belong to the government, only that in this country it is not usual with judicial functionaries to admit that government influences the bench, for the judicial body are in the habit of leading themselves as being, since the days of George III., independent of the crown, by which is meant to be conveyed—the word crown being a blind term—that they are independent of the minister of the day; but nobody believes it, who knows—and all who frequent our courts of justice do know—that the Attorney General, for the time being, always rules the court, in prosecutions by the government, and that the court is in such cases in the constant habit of giving him his own way, blinding the concession he, the use of another blind phrase, and terming the concession the prerogative of the crown, which being translated means, the right of the government, through the instrumentality of its officer the Attorney General, to take its own way, using the judicial body and the forms of law to secure the substance of despotism.

There is to be a writ of error, the effect of which will be, to bring some parts of the case before the House of Peers in England. I do not myself augur much direct good from this, but I think much indirect good will proceed from it. The good will flow from keeping before the mind's eye of the people the main question, the fitness of allowing the people to choose their own government; that fitness being, also, in the case of the Irish, strengthened by their insular position, their distinct national character, and having also a distinct and national language. Men will begin to perceive still more generally, from having

ing such subjects before their eyes, that it is the happiness of the people, not the greatness of a nation, that should be cared for, and that their happiness is most cared for when the government originates from themselves.

In the meantime, O'Connell has wisely issued a powerful address to the people, exhorting them to peace.

It is by keeping the people quiet that he defeats the machinations of his enemies. He has given a new moral consciousness to that irascible people; they have obeyed, and will obey him, and he who is the peace-preserver of his country, admitted to be so by the Judge who sentences him, is imprisoned and heavily fined, whilst the people are taxed to keep a useless Viceroy and his court, and a heavy phrethoric Church, and 35,000 bayonets upon them. Are not these something to have escaped from? Verily, you Americans have many things to be thankful for.

Yours truly,
EDWARD SEARCH.

First of August in Providence.

The anniversary of West India emancipation was celebrated by the colored friends of Providence in fine style. The celebration, however, came off on the 24th—the last being stormy.

A procession, embracing several benevolent societies, and a large number of neatly-dressed and joyous children, of both sexes, was formed in the vicinity of the Rev. Mr. Atkins's church, and preceded by a full band of music, marched down into the midst of the city, proceeding through N. Main-street to a pleasant grove, distant about one mile north of the bridge. Several appropriate and beautiful banners were displayed along the lines of the procession. At the head of the procession a banner was carried, inscribed on one side with a portrait of Wm. Lloyd Garrison—on the other, a *slave chained beneath the full spread stars and stripes*. Another was a banner of the Female Assistant Society—another a banner of the Wilberforce Total Abstinence Society. The members of the procession were of both sexes.

Upon reaching the grove, three cheers were given for Wm. Lloyd Garrison, and for each of the societies, as their banners were reached to the platform. After a few moments of dispersion, for congratulation, conversation, &c., the assembly was addressed by S. S. Ashley and Rev. D. Vandiver. At 2 o'clock, P. M., a neat, plain, yet sumptuous repast having been provided, the company adjourned to dinner.

After dinner, addresses were made by Rev. Messrs. Brewster and Cheney. At 4 o'clock, P. M., the procession re-formed and re-marched to the city, proceeding through the centre or square to Power-street, and thence to the place from which it started.

Good order and decorum marked the entire proceedings—all were pleasant and happy. The inhabitants turned out in great numbers to see the procession—and a better procession in any respect never marched through these streets. Notwithstanding this, not an insult or a sneer was bestowed upon it. All classes seemed to be impressed with a feeling of respect they could not overcome. Indeed, the public prints have noticed the matter handsomely and kindly. Verily, color-phobia must be on the wane.

If it had been possible to mar the proceedings of this day, one thing would have done it, viz: the un-expected absence of Frederick Douglass. The committee had an assurance from his own pen that he would be with them—had so advertised it through the press and the pulpit. He was to have been their chief speaker, yet he came not. Many of our colored friends felt much grieved on this account. Perhaps he can give an apology that will be satisfactory.

L. D. Y.

Discussion on the Constitution.

FRIEND GARRISON:

I have read with much interest the discussion upon the American Constitution. Its decidedly pro-slavery character is clear as day light, and the manifest duty of an abolitionist is to use those efforts which God and education have given him to destroy a connexion formed for a selfish, sordid political object, in opposition to the Creator's laws, and in opposition to the very words at the commencement of the base and degrading compact, 'that all men are born free and equal'—and in the acknowledgment of that great principle, binding a large portion of their fellow-countrymen to the most intolerable and degrading slavery.

I have only just begun to open my eyes to the sins of slavery, being taught early that we had slaves in our country, and that, according to the Bible, it was ordained that the black should serve the white; therefore it was right. And the only feeling that seemed to be manifested about me was, that slavery was an evil, because the slaves increased so fast that it was feared they would overpower the whites. A very religious principle truly! It was my duty to support religion, love my country, &c. &c. By supporting religion, I was to attend public worship, and believe what was taught by the minister to be truth, which he was ordained by God to distribute to the people as their words might require; and last, not least, be ready with my purse, when God called through his chosen instruments for help in the financial department, which was loud and often. I was to love my country by thanking God that I was born in a free land where all were free, and to echo the cry that no land was so happy and free as our own United States. I was to consider what would best promote the welfare, interest and happiness of the whole, and then vote for the man who would carry out my principles, and who would at all events support the Constitution framed by our revered forefathers. All these things I have observed in a degree from my youth up. A change has come over me—there is one thing I lacked, and that was, every thing. I had stopped my ears to the cry of millions of my countrymen in bondage, who were considered as brutes in our Constitution—as mere goods and chattels by their brethren—driven in from place to place, in droves—sold at auction in sight of the halls of our Congress—for the least offence tied up to the whipping-post, and cruelly beat—husband and wife separated forever from each other, whenever the interest of their owner required it—children torn from their parents, and their cries and tears lashed by cruel blows—the female subject to the brutal lust of the master, who has been known, when slaving his slaves to a friend, to boast that such and such human beings were his own offspring, who, perhaps, would be sold by him to the next owner for the Florida and New-Orleans market, and bring a better price on account of their improved complexion.

Here are a few of the effects of slavery. None are ignorant of these facts; but many justify them. Look at the resolutions lately passed by the M. E. Church, at the South! See the exhortations of the priests at the North to keep back, and out of their church, the exciting topic! Hear the politician cry not to meddle with his slaves, for they are 'sleek and fat.' Read the productions of literary gentlemen, who satisfactorily prove that the negro is a species of the orang outang—never can be improved or refined in their intellect on account of the formation of their cranium, but, like monkeys, can only imitate. This, and much more, goes to show, that with all the professions of church parties and political parties for the welfare and happiness of their fellow-men, these institutions are rotten and corrupt, without principle and honor, and if not reformed, should be overturned. I take your paper in company with my friend Dunbar, and only feel sorry that I had not begun to read it sooner. We are waking up here on the subject of slavery, and hope soon to have the pleasure of hearing you address the people of this town.

W. RITCHIE.

Needham, Aug. 5, 1844.

THE ELECTIONS. North Carolina has gone Whig. Indiana, Kentucky and Alabama, so far as returns have been received from them, appear to have gone in the same direction.

To our Delinquent Friends.
We are sorry to be compelled to remind some of our patrons that their subscriptions are in arrears. We are in want of funds to pay the regular expenses of publishing, and appeal to all delinquents, and to all who have not paid for the present year, to supply us as soon as possible.

Postmasters in any town can forward money to the general agent, free of charge. Please give them an opportunity to do so.

The Rights of Man.

Amiseston, July 31, 1844.

There are certain institutions and systems originated, through which a portion of the human family are enabled to claim and possess the whole earth; and then they say to the majority who are denied a place even for the sole of the foot, 'You must surrender yourselves to us upon our terms, if you would not starve. If you will not do it, we will put the iron hoof of selfishness upon you, and crush life out of you.' And Mr. President, Governor, Ruler, and Legislator, we want you to make and enforce laws, to keep these poor devils in subjection, and secure to us our property. And Mr. Priest, we want you to preach to the relation of master and slave shall be preserved inviolate, and peace be kept between them, and that order of society which we think best, maintained. And we will not consider you, Mr. Ruler and Mr. Priest, as hirelings; for you shall be among and of us, and share largely in what we will get out of these fellows, whom we mean shall do all the drudgery and labor. This is the slave system. I go for its utter destruction. We have had priests, and priestcraft, and rulers enough. An exclusive few have long enough claimed to be the originators and sole proprietors of truth, and the only medium through which the millions could know the truth. The people are not to acknowledge religious and political priests and professional men as superiors and rulers, and teachers, much longer. No man shall say to another, 'Know ye what I teach, or what the Holy Ghost teaches through me.' For every man shall know that the spirit of truth is neither bought nor sold, is not exclusive and partial, but free and universal. The poet has truly said—

'From the lips of Truth one mighty breath Shall scatter, like the whirlwind in its breeze, The dark cold pile of human mockeries. Then shall the reign of Mind commence on earth; And, starting fresh as from a second birth, Man in the sunshine of the world's new spring Shall walk transparent as a holy thing.'

The liberty advocate is such that it says to every man, 'Aid and help

